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This Is Not Victory—Yet!

Editorial

CHRISTIAN EDUCATION ISSUE

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The Sunday School Lesson

in the Business of Living

Provided by the Board on Christian Education

For September 2—Joseph in God's Plan
(Genesis 39:20-23; 41:14-16, 25, 41-43)

PRACTICAL IDEALISM

Joseph is the next character we are asked to consider in this unfolding drama of Bible history. Jacob had two sons by Rachel, his favorite wife. The first son was Joseph and the second was Benjamin.

The partiality shown in Jacob's behalf by his mother seemed to have been perpetuated in Jacob's treatment of Joseph. This favoritism aroused the antipathy of the ten sons who plotted to dispose of Joseph even if they had to destroy him. Evidently Joseph's pride and conceit added fuel to the fire and, on an occasion when Joseph was visiting his brothers who were herding their flocks near a caravan route, Joseph was sold to some Midianites who were on their way to Egypt. Joseph's coat of many colors, which no doubt was a source of his brothers' envy, was returned to their father, stained with blood and the father was allowed to believe his son had been devoured by some wild beast. Later Joseph was sold by the Midianites to Potiphar, a captain of Pharaoh's guard. He was falsely accused by Potiphar's wife and thrown into prison.

The thing peculiar to Joseph, and which set him off from his brothers very early in life, was his interest in and ability to interpret dreams. While he was still a lad he was nicknamed "the dreamer." There seems to have been an unusual mixture of the mystic and the realist in Joseph. Here was a man who knew how to combine vision with reality. In other words he put his insights to work.

The story of Joseph calls us again to the consideration of a very important problem: The seeming conflict between the idealist and the so-called practical man—the visionary dreamer and the extravert.

To discover that almost every outstanding creative character of all time has possessed vision as well as good, practical "horse sense," is conclusive that the true idealist is of all men the most practical and that these attributes at their best are never set one over against the other.

In any attempt to correct wrongs in society, or to usher in a better day for our posterity, we should strive for

these two qualifications. The eagerness of American life for immediate results causes us to rush in with some coercive method which may seem to care for the immediate situation but which in reality only multiplies the problem for future years.

Capitalists have been very short sighted at times in dealing with labor. The system that skims off the purchasing power of labor in excess profits only makes the day of depression inevitable. It's what happens in the "long run" that really counts. Joseph was valuable to Pharaoh not alone because he could see a crisis coming but also because he could see how it could be mitigated. To be able to give God his rightful place in any picture is the first requirement of any true statesman.

Questions:

Did God use an evil means to get Joseph into Egypt?

Are the fires of affliction a necessary preparation for true greatness?

Is success in material things an evidence of God's approval and blessings?

Was the authority conferred upon Joseph a mark of nobility?

P. M. T.

For Sept. 9—Egypt's Part in God's Plan
(Genesis 41:46-57)

JOSEPH THE RULER

As Joseph takes his place as a ruler in Egypt the national life of the Egyptians is brought to view. Once be-

Our experience last year in using THE AMERICAN FRIEND as a means by which to make available the materials to be used in Christian Education Month observance proved very satisfactory. Therefore, the Five Years Meeting Board on Christian Education in this issue is again presenting objectives and plans for a united Christian education emphasis over the Five Years Meeting. Please read these pages carefully.

The Board on Christian Education takes this means of expressing gratitude to the editors of THE AMERICAN FRIEND for their generous cooperation and support of Christian education.

The Board is having extra copies of this issue printed. Two copies will be mailed to pastors for use in the local Meetings. Additional copies may be obtained upon request.

CHARLES F. THOMAS, *Secretary*
Board on Christian Education.

fore, when Abraham and Sarah went down into Egypt, there was a contact of the descendants of Shem and Ham. Now for the second time the Egyptian acted as host and a refuge to the family of Abraham.

Far more than is generally realized, Egypt was a strong determining factor in the formation and character of the Hebrew nation. According to the day in which he lived, Joseph found a very advanced civilization in Egypt. The overflowing Nile River had left a rich deposit in the lowlands, making the land very productive. The country was off to one side of the caravan routes, sparing it from the ravages of some wars which had devastated some of the countries to the east.

The Egyptians were well advanced in art and letters, also they were a very religious people even though they were polytheist. Whether it was inertia caused by the warm climate or something in their philosophy of life, they could hardly be classed as a warlike people. They took no pleasure in torturing criminals as the Romans did.

There are many incidents recorded in their history which would indicate that on the whole they were a compassionate and generous people.

If these assumptions are correct, the advance of Joseph and the succor given to his people is easily understood. The faith in dreams and incantations held by the Egyptians gave Joseph "the dreamer" a wide open door to a place of great honor and responsibility.

That Joseph was something more than a dreamer is indicated by the preparation he made for the seven lean years by storing the bountiful harvests of the seven years of plenty. The hard bargain Joseph made with the hungry people, trading wheat for their land and property until the government was the owner of most of the property, brings the picture of Jacob's dealings with Laban to mind. It is not improbable that Joseph, while yet a lad, had learned from his father, Jacob, how to deal with others to his own advantage.

GOOD BUSINESS PRACTICES OR EXPLOITATION

All too much of our business turns on the principle of "charging all the traffic will allow." This method is condoned by many people as being good business but it opens the way to exploitation. Houses are scarce and in great demand, so landlords raise the rent. Food becomes scarce, so producers and retailers boost the price.

It is gratifying to know that this sort of exploitation is becoming more and more unpopular.

The one price system, so common in our business life, was first instituted

(Continued on page 338)

THE AMERICAN FRIEND

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From War to the Crises of Peace *Our Call to Create*

This Is Not Victory—Yet!

THE Second World War is over. Tremendous emotions sweep through the hearts of millions. They are living between laughter and tears. All of us are glad to know that the ghastly business has ceased. We rejoice with families who are about to receive their sons again. We weep with those whose sons will never return—in every nation. The range of destruction to bodies, minds, and spirits is too great to recount. The final curtain is being drawn on the turbulent phase of the world's greatest tragedy.

Japan has surrendered. The armed might of the Allies has risen steadily toward one demolishing blow. Not the least in this crescendo of violence has been the atomic bomb. That and the entrance of Russia into the war were the final military pressures toward surrender. Japan lies prostrate among her ruins.

Her defeat does not mean our victory. In large measure we shall find that defeat is indivisible. This is not victory. There is only less of defeat for the Allies, at the present time, than for the Axis nations. We are all defeated more than we know. It will begin to catch up with us sooner or later in the difficult days ahead.

FROM SLOGANS TO REALITY

We fought for "democracy" in the first world war and lost nearly all of it. We could not use that discredited slogan again. This time we fought for "freedom." We shall now watch it perish measurably over all the earth for some years. New rulers will arise, new governments will come and go, but the next quarter of a century is not going to be a hey-day of "freedom." A world so completely upset as this one should not expect it. In fact, men will need to give to their respective governments more understanding criticism and sympathetic service in the difficult role they shall have to play. It is doubtful whether for a time the measure of freedom we have known can be more than a memory or a prospect. Finally it will come to new birth. In the long run, freedom must win. To that, we dedicate our efforts.

Of one thing we can be sure, if it is to live again it cannot be in "splendid isolation." Like markets

and food, freedom must begin to appear everywhere or nowhere. Of course, men in some areas of the earth will be more nearly free, more democratic, than in other areas, but, like defeat, freedom also is largely indivisible. It must be the heritage of earth or it cannot be the possession of a nation. That is the one great impregnable truth on which our future must be built. The "One World" is here. There can be peace only in the measure that the attitudes and the behavior of nations begin to square with that immutable reality.

We are now going to witness during peace more birth pains for a new world community. The crisis of war will be followed by the crisis of peace. Decisions to be made, actions to be taken, will carry a peculiar destiny. In the next five years the policies that assure peace or another war will be partially made. Our responsibilities will be as great as during the war.

Probably nothing else in national traditions is more unreal, hollow—empty, than the triumphal parade at the end of a war. They who vaunt their strength before war starts and parade their victory at its close, are unwittingly shouting their own defeat as well. As the war in the Pacific ends, we should again repair to our altars to offer prayers of contrition and to consecrate our talents to the work of constructive peace.

CENTERS OF CREATION

As the first news was flashed that Japan had surrendered, we instinctively called out, "Kagawa, where are you?" We recalled the voice of Ambassador William Phillips to us in Rome in 1940, saying that we should keep alive the centers of goodwill that are to be found in every nation and remember that largely from them the new way of life must come.

Kagawa where are you? We are reaching hands again toward you across the Pacific and calling for others to join in the circle. We look now for you and others who are ready to enter with us the rubble of earth's cities, with faith that a new skyline of the City of God can be lifted from their crumbled walls.

The Exclusion Act, Pearl Harbor, stories of torture and the unspeakable bombings will be hard to forget, or correct. They must be dissolved by love. The war, in its worst stage of international

violence, has passed. The crises of peace lie ahead. Christian forces must put on their strength. To prayer and to work, O Israel!

Atomic Goodwill

THE atom has been only halfway "cracked." When it has been fully unfolded we shall find in it, not death, but the beatitudes. This is not a mere play upon words. The unprecedented explosion of the atomic bomb may lead many people to wonder whether at the depths of reality lies death or life. We repeat in all confidence the words of the Galilean, "I have come that they might have life."

Even so, we would not overlook the implications of this terror bomb. We can never forget that it was America who had the dubious honor of first applying it. It was tried out on a hundred thousand children as "guinea pigs." It "worked," and it may not stop working until all nations have felt its billion thunders. Whether international agreements of the future can hold it in leash like poison gas remains to be seen.

OUR COMMON FEARS

We do not imply that only America could be guilty of unleashing its power. Our country is probably no better or worse than other nations when fear drives us to unwonted lengths. But because we are citizens of America we thereby hold a peculiar responsibility. Partly because we love the land of our birth, we feel keenly her sins. The catastrophe of Hiroshima and her children will not be forgotten. It is a new "Rama" of our age—a slaying of the innocents. Our hands are stained and no water can wash away those blood spots forever.

There is only one answer for us as a nation and that is the atoning works of goodwill, "meet for repentance." Now we dare not turn back from our moral duties. We must bind up the wounds which we and all other nations have made and feed the bodies and minds which war has starved.

We must now release the atomic goodwill which has lain smothered in our fever-ridden souls. It is there as surely as sulfa drugs and penicillin were in the minds of scientists. Those healing drugs came from this decade as surely as did the atomic bomb. Now we must refine the techniques of goodwill. We must learn new ways to love people.

Perhaps this sounds too optimistic—too easy. It is *not* easy. It will cost more than we may be willing to pay as yet, but there is no other way. The counsel of the cynic has no value for us. Let us put all the faith, hope and love we can muster, into our service.

Love may seem to be lost in the confusion, but none the less it is deeper and stronger than fear. They thought it was lost at Calvary, but it was there and became redemption.

The Five Years Meeting In a Crisis Year

AFTER the decision last April to hold the Five Years Meeting sessions, the war ended in Europe. The redeployment of troops threatened to

congest travel to an unprecedented degree. Consequently the Executive Committee wrote the delegates from distant Yearly Meetings asking whether they would plan to attend even though train reservations were impossible.

The delegates have now replied. Their answer is an overwhelming approval to continue with the sessions. They will be held. This sampling of opinion has revealed a heartening response. It indicates the seriousness with which delegates are accepting their responsibilities. It indicates also an awareness that this is a crisis year in our world and that Friends now, more than ever, have important opportunities to face.

One delegate replied, "As to the food problem, it won't hurt us to fast a little when the rest of the world is starving." From another, "I'll be there if I have to wade the Rubicon." Rufus M. Jones, with his fourscore plus, plans to come regardless of inconvenience. He has urged the importance of the sessions. From the west coast Allen U. Tomlinson, Clerk of the Five Years Meeting, has assured us of his determination to come. All of this can mean for us significant and stirring sessions. We may find depths beyond the possibilities of normal times. We shall meet in the thinning shadow of the war, but our responsibilities will be all the greater.

OUR OPPORTUNITIES

We might come together over-burdened with the weight of world problems. That might make us as impotent as would indifference. Instead we should gather with full awareness of our problems, but equally assured that God is calling and can empower us to face them as opportunities.

We should pray that a pentecost of concern and enabling power might rest upon us. There is another danger, encountered often by those who look upon "social" problems in the large, the individual may be lost in the magnitude of the problems. Friends will never solve a *world* problem. They will only bring some measure of healing at the point where that problem is revealed in persons or where it touches us as persons. Our question must be, "What wilt thou have *me* to do?"

The sessions are not only open to delegates, but to all interested Friends and others. This is a crisis year in our world history. It beckons us as never before to the sessions which lie between the war and the peace, the old and the new, between chaos and order. May the God of Genesis be with us and share through us the joy of creation.

Our Answer In Christian Education

THERE is a sense in which all of life is education. Growing up is an educational process. It is imperative that it be Christian. The Board on Christian Education of the Five Years Meeting is one positive answer by Friends to the problems which we have raised above. It is peculiarly fitting that this issue, coming at the close of war, should be given primarily to the interests of Christian Education.

E. T. E.

Quaker Children—Their Education

By Walter J. Homan

"Children are an heritage of the Lord," was the premise upon which the early Quakers based their entire philosophy of the young; therefore, the primary concern was their spiritual nurture.

The early Quakers did not separate life into secular and sacred. They considered all life of supreme worth, to be guided by one philosophy, with little distinction between times and places, leisure and labor, church and state, religion and morality, education and religious education.

The religion of the early Quakers¹ was centered around such theological concepts as: God—the Creator and Sustainer of the universe; the Father of all mankind; Jesus the Son of God, the Savior of all who accept Him; man made in the image (spiritual) of God; and the universal brotherhood of men. A most important element of faith was the Doctrine of the Inner Light—a spark of the Divine in all humanity, both young and adult².

There was no thought of a graded, religious education based upon psychology. There was one Quakerism, and adults and youth shared fully in the thought and life of the group. Young people belonged³ to the Society of Friends. They were limited only by their physical, mental, social and religious immaturity.

There was nothing particularly new in the theology taught by the early Quakers. Their great contribution was not in theology, but rather in the very practical application of faith to daily living. Religion was not a speculative philosophy, but a dynamic theology which became a practical ethic. Quaker youth participated in this religion of daily, personal experience.

PRACTICAL LIVING

This theology which led to practical living, and which contributed to the nurture of the spiritual life of the young developed certain distinctive practices. These were called "testimonies" of the spirit within. One of the testimonies was simplicity and modesty in dress with freedom from "outward adornings." Another was the use of the plain language—thee, thou and thine to peasant or king; in the family, Meeting, school or on the farm. Another was the rejection of the names of "heathen" gods for the days of the week and the months of the year. The early Quakers spoke of first to seventh day and first to twelfth month. Youth as well as adults practiced these testimonies. The

Epistle of 1692 reminded the parents to: train them (the children) in the nurture and admonition of the Lord in sobriety, modesty, and plainness in apparel and conversation, as becometh our holy profession and Christian religion.

The Epistle of 1684 warned the youth that they were "to outstrip and excel the world in virtue, purity, chastity, godliness, modesty, civility, righteousness and in love." These, the early Quakers believed, were the elements of the spiritual life.

IMPLEMENTING THEIR CONCERNS

To assure these spiritual qualities, the Quakers developed a system of "Guarded Education." Such training included education in the beliefs, history and policies of the Quakers; and training which was free from "immoral influences."

There were two sources of spiritual growth. One was by revelation, and the other was through education. The Friends believed that through the Inner Light God revealed Himself to both young and old as they waited for guidance from Him. The early Friends went so far as to say that the spiritual values could be known only through the revelation from the Spirit of God. They held that the knowledge of Jesus Christ and the true knowledge of God, could come only through a spiritual revelation, and that this was accessible to every true Christian. All other instruction was of little value unless, first of all, one had this true knowledge of God. One needed only to wait for the guidance of the inward, spiritual teacher.

The Bible held first place among the materials for spiritual nurture. Parents were advised to be "diligent in reading of Scripture in the families."

There is no evidence of "selected" or graded Bible study, during the time of the early Quakers. For the family worship, the parents selected those portions of Scripture which they felt should be used. There was the general attitude that any and all parts of the Bible were suitable for all ages, youth and adults alike. Biblical history, poetry, prophecy, stories and letters found place in the nurture of the spiritual life. The great characters were presented to the children as heroes.

In the Epistle of 1729 the Quakers were urged to keep from the youth, any books:

... As have any tendency to lead their minds from God, and draw the youthful affections to a love of the world, and desire after the vanities and evils that

are therein . . . and prevent the children from reading such vile and corrupt books as manifestly tend to oppose and reject the divine authority of the Holy Scriptures, and to introduce Deism, Atheism, and all manner of infidelity and corruption, both in principle and practice.

The Journals of the early Quakers were widely circulated and contained valuable source materials on the history, faith, practice and leaders of the Society.⁴ The Rules of Discipline, Advices and Epistles were used in the spiritual growth of youth. There were many books written for youth, most of them having to do with the nurture of the spiritual life.

FRIENDLY INSTITUTIONS

There were three agencies used by the early Quakers for the nurture of the spiritual life of the young. They were the family, the Meeting and the school. Religion, according to the Quakers, was the basic, guiding principle in all three agencies.

The family was the primary source for the development of the spiritual life. The Quakers believed that the education of youth was a Christian duty. Family worship brought spiritual growth through silent and vocal prayers, the reading of the Bible, and in testimony.

The Meeting served as an educational agency in four ways: first, it advised that youth should attend regular meetings for worship; second, it served as an agency of education because it either operated and maintained schools directly, or gave suggestions for the management of such schools; third, it published epistles dealing with the education of youth; and fourth, it gave advice concerning books published for youth, or undertook such publication itself.

The Epistle of 1723 advised:

Then be concerned to keep them (children) to a constant, seasonable and orderly frequenting, as well as of week-day as of First-day meetings; instructing them to have their minds staid in the divine gift; to wait upon the Lord therein, to receive a portion with you of His spiritual favours.

Attendance at Meeting, by the whole family, took precedence over everything else. There was never a question on first or fifth days whether or not the entire family would go to Meeting. It might have been in the springtime of planting or the fall of harvest, or it could have been in summer heat or in winter isolation, but regardless of time, season or pressing duty—attendance at

Meeting came first. This training in regularity in attendance at religious gatherings helped the youth to attain an exalted idea of religion. They realized that it was not something to "do" when convenient, rather, it was the supreme obligation and opportunity.

The establishment of schools was the natural result of the Friends' interest in youth, and their desire to bring them up "according to the Truth." The epistles and the advices, dealing with the education of youth, could not have been realized without the organization of schools by the Society. A guarded education was impossible in the schools of private individuals or under the direction of denominations other than the Society of Friends.

Throughout their history the Quakers have had deep concern and practical means for the nurture of the spiritual life in the young. By association with and imitation of their elders, who were worthy examples; by definite instructions in family, Meeting and school; and

by the leading of the Inner Light—the Quaker youth developed spiritual lives.

1. For a more complete description of the place of children in the Society of Friends see the author's book: *Children and Quakerism*.

2. Ibid. pp. 23-32.

3. Ibid. Chapter IV "Birthright Membership," and Chapter V, "Associate Membership."

4. Examples of Journals are:

Fox, George. An Autobiography, Edited by Rufus Jones, Philadelphia, 1919.

Friends Library. Comprising Journals. Doctrinal Treatises, and other Writings of Members of the Society of Friends. Edited by William and Thomas Evans. Fourteen Volumes. Philadelphia, 1837.

Smith, Joseph. A Descriptive Catalog of Friends Books, or Books written by the Members of the Society of Friends, from Their first Rise to the present time, Volumes I and II, and Supplement, London, 1867.

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Christian Education Moves Ahead in the Yearly Meetings

YEARLY Meeting Christian Education Committees are active and purposeful in promoting their work. This is evidenced in the results of activities carried out during the past year and in plans projected for the coming year. We do not have reports from all of the Yearly Meeting Committees, but what we do have are very encouraging. We should like to share those which have come to us because of their far-sighted objectives and accomplishments.

CALIFORNIA YEARLY MEETING

Christian Education Month was widely observed throughout California Yearly Meeting, including emphasis upon all departments of work, according to a report received from Paul Younger, Chairman of the Board on Christian Education. The theme adopted in the Yearly Meeting was "Reaching the Unreached," along with the emphasis of the Five Years Meeting "Friends Teach for Christian Discipleship." Of the pastors reporting, three-fourths indicated having preached sermons on the theme of Christian education. A definite effort was made in the Meetings to reach children of the community for Christ and the church. The pastors united in the belief that Christian Education Month is a good thing for the local Meeting. Results of the observance of Christian Education Month vary, as one would expect. In

one locality, the emphasis resulted in the establishment of a junior church. A number of Meetings participated in community programs during National Religious Education Week.

Under the direction of the Executive Council of the Yearly Meeting, California is planning a united program for all departments centered in the objective of "Total Evangelism," emphasizing the special theme of the Five Years Meeting, "Strengthening the Life of the Spirit." This program is expected to include the entire effort of the church and the whole life of the individual. The program was adopted by the Yearly Meeting and is now underway. The Board on Christian Education has considerable responsibility for promoting this united advance in the Yearly Meeting. An "Advance Bulletin" is published in four sections, each section being mailed at a different time of the year. These bulletins contain a discussion of evangelism on the various age levels, resource materials, objectives and plans to be carried out in the local Meeting.

NORTH CAROLINA YEARLY MEETING

Alice Paige White reports an active year's work in North Carolina Yearly Meeting. Their board holds an initial fall meeting, at which time detailed plans are laid for the year's work. Helen Binford, a member of the Yearly Meeting and also a member of the Five Years Meeting Board on Christian Education, gave considerable time to field

work for the North Carolina Board. She met with Bible School councils at Asheboro Street in Greensboro, Center, Goldsboro, and Bethel, and held conferences at Cane Creek where three Meetings were represented, and at Providence. She conducted a joint Vacation Bible School of Science Hill and Asheboro at Asheboro, and also a three or four session teacher training course at the same place. In July she directed Vacation Bible Schools at High Point and Oak Hill for two weeks—mornings at High Point and afternoons at Oak Hill. These schools were adequately staffed and well attended. She also carried with her for circulation the lending library of the Board, to which has been added approximately twenty-five dollars worth of new books. Literature is distributed to the various Meetings, and Christian Education Month has been observed.

The board reports the following plans for the coming year. "As goals for the coming year, besides continuing the usual foundation work, we hope to have Lillian White Shepard, Editor of Bible school publications of the Five Years Meeting Board, with us late in October and early November for three regional conferences as follows: Greensboro, October 27-28, to include Deep River, Southern, Western and New Garden quarters; Mt. Airy, November 3-4, for Yadkin and Surry quarters; Goldsboro, November 10-11, for Contentnea and Eastern quarters.

We expect to have a field worker again this year to assist in holding teacher training institutes and Vacation Bible Schools and the general upbuilding of Bible schools. Emphasis will be placed on the book department and on circulating those books and encouraging the strengthening of Sunday school libraries.

One quarter, Deep River, has detailed plans worked out for a Leadership Institute the last of September and early in October."

WILMINGTON YEARLY MEETING

The Wilmington Committee, through their secretary, Eva Thorpe McCoy, reports interesting activities as follows.

"Looking toward Christian Education Month, the Christian Education Committee sponsored a Leadership Training Conference at Wilmington College on September 24, 1944. Teachers, prospective teachers, superintendents, pastors, and others were invited to attend departmental groups which were led by Lillian Shepard, Percy Thomas and Charles Thomas. Special emphasis was placed on more effective ways of "Teaching for Discipleship." The evening meeting, led by Charles Thomas, was

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How Children Become Peacemakers

Considerations from a Conference held at
Richmond, Indiana, July 23-27

"HOW DO QUAKERS MAKE PEACEMAKERS?"

This question is often asked by non-Friends. It indicates that our traditional testimony has meant a great deal to the world in spite of the fact that we have largely failed to uphold that testimony during this war. It is imperative that our peace testimony be made real and vital to an oncoming generation of Friends. But how can we express it and perpetuate it through our children?

A conference to consider this question and other related ones was called by the Peace Board and the Board on Christian Education of the Five Years Meeting. Representatives came from Wilmington, New England, Western and Indiana Yearly Meetings and from Conservative Friends in Iowa, the General Conference of Friends, the Church of the Brethren, the International Council of Religious Education, Civilian Public Service and the Fellowship of Reconciliation. Twenty-nine persons attended the sessions which were held at Earlham College and Quaker Hill, July 23-27, 1945.

"WHAT IS PACIFISM?"

Pacifism is one way in which Christianity expresses itself. We must discover in a new way the source and power of a way of life which removes the occasion of war. There are three viewpoints in Christianity prevalent today. First, the belief that the world is evil and that it can and will only be made good by God's intervention, and therefore, the individual can only be concerned with saving his and others' souls. Second, the belief that man is inevitably getting better regardless of what individuals may do. (These viewpoints have not ordinarily produced pacifists.) Third, the belief that God can work through men to make the world more Christian. Most Christian pacifists hold to this point of view. It follows, then, that human nature can be changed. Human nature is not naturally competitive and selfish, so war is not inevitable. Human nature can be directed and led into a Christ-like way of living. This can be done by working in cooperation with God, by seeking his presence and sensing his power. We should strive to build a Christian life in general, but at the same time we should relate this teaching specifically to pacifist living.

"HOW DO WE DISCOVER THE WAY OF LIFE WHICH REMOVES THE OCCASION FOR WAR?"

This process in its deepest sense is worship. We must help children to enter into a creative worship experience

in which they feel a oneness with God. This cannot be taught, but an atmosphere for worship can be created. Children can be led to be functioning Christians at their own level of experience and understanding. The real test for worship is the attitude and life of the worshiper.

When children know the Jesus way of life and dedicate themselves to it—when they become peacemakers—they may not be able to conform to the group about them. What compensation should we provide those who take a non-conformist position? One way is to build a loyalty and identification with a greater cause. We can suggest that "one with God is a majority" and that conformists are out of step with the moral law.

We ought to do more with the history of Friends and let our children feel a part of the stream of Quaker heroes who had real courage.

"HOW SHOULD THE BIBLE BE USED TO MAKE PEACEMAKERS?"

The Bible is the common denominator of all Christian groups, but too literal interpretation may produce militarism rather than pacifism. Early Quakers relied upon the Inner Light for their final authority and produced more pacifists then than in the present century when the Bible is considered by many to be the final authority. Though we should be tender with adults who wish to interpret the Bible literally, we should be vigorous in opposing anything which will stunt the spiritual growth of children. We cannot afford to be tolerant of teaching which later is found to be false, causing children to discard the Bible entirely. Dramatizations of the life and message of Isaiah, Jeremiah, and other prophets as well as stories from the life and teachings of Jesus are helpful in building peacemakers.

"WHAT IS THE PLACE OF ADULTS IN GUIDING CHILDREN TO BECOME PEACEMAKERS?"

Always remember that "what you do speaks so loud I cannot hear what you say." Adults must be willing to admit their own mistakes and lack of knowledge. They must be able to guide children without inhibiting them.

Obviously, parents in the home greatly influence the children. "If the home is truly Quakerly, one of the hallmarks of peace—understanding, unselfishness, generosity—will be stamped on every relationship, even the most familiar." One way to help the children is through

stories and talks just before sleep. The character of the parent and the sense of family security and love are also contributing factors. Too much intense facing of problems can have a bad effect. Actually, peacemaking is living a kind of life that has peace in it; that life includes other forces besides the home, so the family must feel a responsibility for these forces also.

"HOW EFFECTIVE HAVE OUR SUNDAY SCHOOLS BEEN IN TEACHING PEACE?"

First, we must recognize that our Sunday schools are largely non-Quaker. Yet to many children the Sunday school is the only direct contact with religion; therefore, children should here experience group worship, be helped to understand the Bible and use it intelligently, have an outline for creative activity and be trained in self discipline with group help and away from parental discipline. Obviously, the Sunday school cannot do the whole job.

Some teaching has been directed toward an appreciation of the differences between people, and this results in liking people for these differences. This is good, but general goodwill only delays war, it does not stop it. This is true because attitudes tend to be specific and there is little transfer of training from area to area. Although it is possible that a solid general spiritual undergirding will make for easier transfer when new moral areas are pointed out, it is important to emphasize that "killing your brother is wrong."

We can behave on no higher level than we know. Therefore, each child and adult needs to develop a self-discipline that will lift him to higher levels. Jesus refused to strike back when he was persecuted because he saw in violence the signal of distress in the other person. Jesus was supremely concerned with the distress of others and so forgot to defend himself. We can help children to accept this attitude of fearlessness so that they do not need to impose a rigid self discipline on themselves but will be prepared in spirit to return good for evil.

We have expressed our desire to have our children become peacemakers. We should like them to be different, yet have an appreciation and respect for all people. We want them to think for themselves and make their own decisions. We want them to become functioning Christians at their own level of experience and understanding. We want them to feel that they are a part of the world pattern, conscious of their part and responsibility to the ongoing stream of humanity. We want them to know Jesus and his way of life, and we want them to choose dedication to that Way.

CAROLY E. COX and GEORGE SCHERER.

October Is Friends Christian Education Month

Plans for Observing Christian Education Month

OCTOBER						
FRIENDS CHRISTIAN EDUCATION MONTH						
SUN.	MON.	TUE.	WED.	THUR.	FRI.	SAT.
LEADERSHIP EDUCATION						
30 SEPTEMBER	1	2	3	4	5	6
CHILDREN'S WORK						
7	8	9	10	11	12	13
CHRISTIAN HOME LIFE						
14	15	16	17	18	19	20
YOUNG PEOPLE'S WORK						
21	22	23	24	25	26	27
ADULT WORK						
28	29	30	31	1	2	3 NOVEMBER

The Yearly Meetings of the Five Years Meeting through their representatives on the Board on Christian Education annually plan a united observance of Christian Education Month. The Board works through five departments. Therefore, one Sunday and the week following it is devoted to an emphasis upon each department. The entire period centers in a common theme, which continues as the major emphasis for the year in Christian education. The theme is *"Strengthening the Life of the Spirit."* Dates are as indicated on the calendar.

The purposes of this observance is to bring the importance of Christian education to the attention of the entire Meeting and to launch the Christian Education Month and annual emphasis for the coming year. The materials and plans suggested on this page are to help pastors, superintendents, teachers and other workers as they plan the year's activities.

Attention is also called to National Religious Education Week, September 30 through October 7, sponsored by the Protestant churches in America. Watch for radio and other community activities and make use of this additional stimulus.

LEADERSHIP EDUCATION
WEEK

September 30 to October 6

Have a dedication service for officers and teachers. The following is suggestive:

MINISTER: Consecrated leadership is the greatest need of our Meeting. You who stand here have been chosen for this task the coming year. To this sacred task we now set you apart, in confidence and hope that the work and program of our church school may advance.

LEADERS: We accept this sacred task with a purpose firm to do our best. We are aware that we must be growing persons in order to do our best, so we shall seek by study, prayer and per-

sonal contacts to enrich our lives for the sake of those we seek to lead.

MINISTER: We are happy to dedicate you to the seeking of far sighted plans and wise counsels for assisting these people with whom you labor, to come to a sense of deep appreciation for God, his kingdom in the earth, and for loyal Christian service.

LEADERS: We are glad to be dedicated to this sacred task.

(Congregation now rises.)

MINISTER: To those of you who will receive leadership at the hands of these whom you have selected, we ask your hearty cooperation and prayers.

CONGREGATION: We gladly pledge our hearty cooperation and prayers, as well as our support in every way.

MINISTER: *To Leaders*—I hereby solemnly commission you to be gleaners in the harvest field of

Christian truth and nurture in our church school this year.

To Congregation—I hereby solemnly commission you to be willing to be of God's own planting that a good harvest field may be forthcoming.

Prayer by the Minister.

Use visual aids to emphasize plans for your work. Picture interpretation can be used—the picture "Christ and the Fishermen," used last year, might be used again this year with new applications. Posters and charts might be used to outline plans for your committee and workers' council. Still other types of visual aids may be employed, such as film slides, motion pictures, graphs, etc.

Enroll officers and teachers in the "College Without a Name." This college without a name, according to E. L. Shaver, "was founded by a Carpenter in Galilee when, after spending the night in prayer, he invited twelve laymen to learn with him how they might serve and teach their fellows." The Leadership Education Department can enlist children, youth and adults for this college without a name. Why not enroll our church school leaders in a prayer pact, to meet once each week for a period of guided prayer for our work? Dare we ask our leadership to read carefully from the New Testament the life of Jesus, with an earnest determination to make their lives like that of our best Teacher? Dare we put ourselves in the place of others whom we seek to win, in order that we may have more sympathy, tolerance and good will for them, with an assurance that Christian ideals will serve where nothing else is effective?

M. MARIE CASSELL,
Chairman.

CHILDREN'S WEEK

October 7 to 13

When the Meeting, the Sunday school and the home unite to give children the environment and teaching that guides them in Christian living and spiritual understanding, it increases the effectiveness of whatever is done by any one of them.

In planning for Children's Week a committee might consist of the pastor, children's teachers and one or two parents to assure the home relationship as a part of the program. If this can be done early in September, it will give time for whatever preparation is needed to make Children's Week important and purposeful in the mind of the Meeting. Activities for the week may include:

1. *A sermon by the pastor*, helping the older members of the Meeting to an awareness of the world in which

children are living, and the need for concern on the part of adults. It should challenge them to serve in any way they can in the children's field.

2. A book display, using the books recommended for the Fellowship of Study and Prayer, if possible. A poster will be sent to all pastors for use in the Meeting. If a school has money to spend for books, this collection would be a fine nucleus for a lending library for teachers, parents and children.

3. A meeting of children's workers and parents. It would be fine if this could be a supper meeting where, after a good time together, teachers and parents plan to find the best ways to help children grow in spiritual understanding and the practice of Christian behaviour. For part of the program a review of the first two chapters in *As Children Worship* by Jeanette E. Perkins would be helpful in stimulating discussion on worship. This is a choice interpretation of children's worship and particularly adapted for use by Friends. *Music in the Religious Growth of Children* by Elizabeth McE. Shields might be used in the same way to show how music can be a fine means to spiritual development.

It is a stepping stone to growth in leadership when teachers and parents take the time to consider seriously the religious growth of children and the ways in which it can be nurtured.

NELLIE H. MARKLE,
Chairman.

CHRISTIAN HOME LIFE WEEK

October 14 to 20

If we are to make Christian Home Life Week as fruitful as possible, we should begin planning many weeks ahead. Below are given a number of suggestions which may be worked out during the week, but anyone of these will require planning many weeks ahead.

1. The Sunday School lesson for October 14 is on the topic "The Home Fosters Christian Ideals." There is good material on this lesson in the *Penn Adult Quarterly* and the other Sunday School literature. Read all you can find outside the lesson material on problems of the Christian home today.

2. Pastors can devote a morning worship hour to a consideration of the Christian Home. However, he will probably appreciate encouragement to do this from the membership. There are many stimulating topics that might be used for the sermon, such as, "Good and Bad Homes In the Bible and Today," "Our Homes in Wartime;" and "Making our Homes More Christian."

3. In the young people's meeting plan to discuss some phase of the Christian home. Perhaps several could speak on

the topic, "Good Times in Our Homes." If the young people are of college age or older, it might be worth while to consider the topic "Should I Marry Someone of Another Faith?" A very stimulating little booklet along this line is entitled "If I Marry a Roman Catholic." The chairman will be glad to send you a free copy upon request.

4. At sometime during the week plan a Family Night at the Church. New England Yearly Meeting has had unusual success in doing this sort of thing under the leadership of Laura E. Jones, Route 3, Freeport, Maine. She is Yearly Meeting Chairman of Christian Home Life and will be glad to tell inquirers of their success. Other Friends Meetings over the country have also had quite successful Family Nights. Usually on Family Nights members of the families eat together during the supper hour and sometimes remain together for a program. Several playlets on Family Life which are available have proved successful on these occasions. At other times the group divides up after the supper and something is planned for different age groups. The children are shown good educational films or spend their time doing handicraft or playing games. The young people have a discussion suitable to their age, and perhaps have a social time together. Usually the adults give serious and thoughtful attention to some aspect of the Christian home.

These are just a few of the opportunities before each Meeting. Your local leaders will think of many others.

CECIL E. HAWORTH,
Chairman.

YOUNG FRIENDS WEEK

October 21 to 27

Young Friends Week can center around the theme chosen for special emphasis this year, "Strengthening the Life of the Spirit." A young Friends committee, or the Christian Endeavor Executive, should meet near the time that school begins and start plans for the year. A really good Young Friends Week can be a powerful instrument for strengthening your total young people's program.

SUGGESTIVE ACTIVITIES

First, make special plans for Young Friends Sunday, October 21. Have an emphasis upon youth work throughout the church activities and worship service on that day. Begin with special plans for the opening period of Sunday school. Youth Departments and classes could discuss the theme. The worship service may be planned with and for youth. The young people might have charge of either the morning or evening worship service. The theme can be used

in the young people's meeting for meditation and study.

Second, provide for a special spiritual emphasis during the week. The following are possible means of doing this:

(a) Hold a Sunday evening vesper service.

(b) Hold a spiritual retreat planned under careful leadership, to be held over the week-end at a camp site or in a home some place removed from the usual center of activity.

(c) Hold a mid-week prayer meeting planned for and by young people.

(d) Have an evening fun fest and campfire consecration.

Third, conduct a fall roundup, including a program of organized visitation by the young people. Call upon all youth of the Meeting and prospective young people who might become attenders. Provide good reasons for church attendance, emphasize the importance of week-by-week fellowship in the church and all of its gatherings. Sell your youth program.

Fourth, distribute the leaflet "It Matters Greatly" if this has not already been done. Promote with it the FELLOWSHIP OF SILENCE contained therein. This is a fellowship of young Friends who resolve to keep a time of prayer, devotional reading and meditation. Plan to enroll a number of young Friends in this fellowship.

Fifth, Quarterly Meeting Superintendents of Young Friends Work should encourage the observance of this week. Help the local Meetings plan for it. Conduct a Quarterly Meeting youth rally if it can be arranged without conflicting with local Meeting plans.

MILDRED RAINS,
Chairman.

C. F. THOMAS,
Secretary.

ADULT WEEK

October 28 to November 3

Observe Adult Sunday. In schools where an opening assembly is held, the worship program for this day should be planned so that the theme for the year would be presented in its relation to adults. The pastor, superintendent, or other adult leader, could lead this assembly, or such a theme could be used in the morning meeting for worship.

Hold an Adult Workers' Council Meeting some time during this week. This might take the form of an all-day retreat, an afternoon and evening conference, or a dinner or supper meeting. The purpose would be to evaluate the work being done, and to plan the new year's work. At this conference the following might be considered:

1. A panel discussion could be held, using the question: "How can we teach-

(Continued on page 336)

Toward Strengthening Spiritual

Specific Suggestions for the Local Committees by

Total Christian Education Program

We recommend four things for you to do which are related to all ages in your Christian education program, Sunday School, and to your young people's society, and any other Christian education organization you have in your Meeting. Your Christian Education or Bible School Committee should set these things in motion. Your Fall Workers' Conference can help plan the last three.

I. *A Fall Workers' Conference for Worship and Planning.* See page 334 of this AMERICAN FRIEND.

II. *A Self-Analysis* by each Christian education worker to see if he is spending enough of his time to develop his inner life and to see if his way of life allows for putting religion first. Write to the Board on Christian Education, 101 South Eighth Street, Richmond, Indiana, for a leaflet with further suggestions for doing this. Available after September 25.

III. *Spiritual Fellowship in Work.* If people are trying to work out great purposes together, according to what they feel to be God's will, an intensity of spiritual fellowship can arise whether it be while planning a worship service or painting the walls of a Sunday School room a beautiful color. Write for a leaflet on this subject. Available after September 25.

IV. *Genuine Worship in Sunday School Sessions.* Every Sunday morning session should include a real experience of worship. Send for a leaflet on this subject. Available after September 25.

Concerning Program by Departments

The Five Years Meeting Board on Christian Education, as you may know, has five departments concerned with five aspects of Christian education. The heads of these departments have written suggestions as to how your Meeting may put a spiritual emphasis into these five aspects of your work this year. These suggestions follow. The chairman of your Christian education committee or your Sunday School superintendent should see that these plans get into the hands of the right people. For example, see that your key children's worker has Nellie Markle's suggestions, and so on.

Strengthening the Spiritual Life of Children

In planning for the year ahead, materials and resources have been selected for strengthening teachers and for use by children themselves. Teachers and boys and girls will grow spiritually as they share in worship, in an understanding of God's purposes, in an increasing knowledge of Christian living based upon the teachings of Jesus, and in acts of loving service.

The materials and projects that are listed have been selected as the best available for the accomplishment of our aim—to help children in an ever-widening appreciation of spiritual values and vital participation in Christian living.

Worship—An emphasis upon worship is very important in the development of a child's religion, for it is in worship that they come closest to God, that the deepest decisions are made and the spiritual life is most strengthened.

Fellowship of Prayer and Study—Because of the emphasis upon worship this year, the Fellowship of Study is changed to the Fellowship of Prayer and Study. The books selected for it fall into four groups:

1. Devotional books that will strengthen the teacher's own life.
2. Books that are helpful in group worship for children.
3. Books on the religious development of children.
4. Devotional books for children to use in the home.

Fellowship of Children's Teachers—As nearly as possible in a changing group, the names of children's teachers are being secured, that news letters, bulletins, etc., can be mailed directly to them.

Home and Sunday School—Strengthening this relationship is strategic in our total program. There are many avenues of approach. Some of them are: a nursery roll with an active superintendent, teachers visiting in homes, study groups of pastor, teachers and parents, providing for an exchange among families of a few good books, distribution of literature to parents. Sending for the packet "Guiding the Child's Religion in Home and Church" will allow leaders to examine materials before purchasing. Later these may form the basis for discussion in evening meetings or Sunday School classes made up of parents.

Conferences—Regular conferences of teachers to discuss aims, materials, and methods are stimulating. Why not try getting teachers from some other churches to meet with you to exchange experiences?

Children's Service Project—The children of Europe need clothing. We know they will be cold this winter. The American Friends Service Committee project, Togs in a Towel, is a very good way for boys and girls in America to send warm clothing to them as a token of their friendship. We are adopting this project, and we will send more information to each school very soon.

Materials to Help You

1. A new page for children's workers—In *The Penn Teacher's Monthly*, beginning in October.

2. Book lists—mimeographed lists of helpful books.
3. A children's hymn, "Houses of Worship"—Printed on a single sheet. There is one for every children's group.
4. Loan Packets. These may be purchased if you wish. New pamphlets will be substituted or added as they appear.

- (a) For the teacher—pamphlets that help one to do better teaching.
- (b) For teachers and parents—*Guiding the Child's Religion in Home and Church*.
- (c) For workers in Vacation School—material on organization and program.

5. *Penn Primary Children's Teacher* and *Junior Children's Teacher*. These teachers' quarterlies written by Friends will help teachers of children to find the Friendly emphasis for the theme this year.

BOOKS TO LEAD CHILDREN TO GOD

A Child's Personal Religion. Noel E. Nicholl.

Guiding the Experience of Worship. Marie Cole Powell.

For further information or for materials listed, write

Life Through Christian Education

the Departments of the Board on Christian Education

the Board on Christian Education, Children's Department,
NELLIE H. MARKLE, *Chairman*, 528 National Road, West,
Richmond, Indiana.

Toward Spiritual Strength Among Youth

Even youth are realizing that this is not a "play" world. They are finding that it is a real place, often cruel, full of uncertainty and disillusionment. Yet youth hope, they plan, they think, they act. One of the greatest temptations, however is to "do this now" and "pray later." Our objective is to inspire youth to reverse this attitude. Youth need strength to do this, the kind of strength that comes from a real love of God and commitment to his way as revealed in Christ Jesus. Those of us who would be Christian need a new quality of inner life and dedication to Christ's cause. This is so imperative that we are giving it major emphasis throughout the coming year.

The following are suggested ways for realizing this objective:

First, seek to have a really dedicated young Friends' committee or Christian Endeavor Executive. It is imperative that the Monthly Meeting provide a dynamic and spiritual adult leader to work with them. The youth committee can become the spiritual center of youth activity through prayer, earnest facing of Christian discipleship and a constant seeking of Christ's leadership. The concerns of this committee should permeate Sunday School classes and the young people's meeting. Early in September have the committee begin work on the year's plans. See the plans for Young Friends Week elsewhere in this paper.

Have a vital program for the coming year including regular youth meetings, and emphasis upon special occasions, such as Thanksgiving, Christmas, Easter, National Youth Week and Sunday, and Quarterly Meeting rallies. There should also be opportunities for cooperative work with other Christian youth groups in the city or county and for service projects in the local church and community. Help relieve human suffering abroad by supporting the American Friends Service Committee in its feeding program.

Provide stimulating subjects for study, discussion and action. The following are suggestive areas for emphasis: The Leadership of Christ for Youth; A Personal Religion by which to Live; Facing Critical Issues, including Inter-Racial Tensions, Peacetime Conscription, Charter for a United World; Winning Others to Christ, Serving Americans on the Move; the Place of the Church in Today's Crisis.

Why not have a "Know the Friends" reading fellowship in the interest of a better understanding of the spiritual heritage we have among Friends, and to gain spiritual strength from courageous Friends? For this reading group obtain regular copies of Friends' magazines, such as THE AMERICAN FRIEND, The Penn Weekly, Friends Intelligencer, Friends World News. Also, provide a few well-selected books on the history and faith of Friends, Quaker biographies and journals, and pamphlets by Friends of today. Our office will be glad to help make a selection of reading materials.

Start a "prayer circle" or a "spiritual cell." This group should include the most dedicated persons among your young people. Specific guidance for developing a

spiritual cell can be gotten in pamphlet form. Write us for copies.

Keep constant fellowship with other groups of young Friends, particularly within Quarterly Meetings, the Yearly Meeting, and the Five Years Meeting. Encourage visitation in the interest of inspiring young Friends in other Meetings. Work with other Christian youth group within the community.

BOOKS TO HELP YOUTH

By an Unknown Disciple.

Abundant Living, by E. Stanley Jones.

MILDRED RAINS, *Chairman*,
New Providence, Iowa.

CHARLES F. THOMAS, *Secretary*,
101 South 8th, Richmond, Ind.

Adults, Be Strong

The men and women of our Meetings have some fundamental needs, foremost of which is the strengthening of the inner life. After the middle years, most adults become conscious of a degree of lessening of their physical powers. They begin to "let up" a bit in their work. There is need for Paul's confidence, "Though the outward man perish, yet the inward man is renewed day by day." One of his concerns for the early Christians was that they might "be strengthened with might by his Spirit in the inner man."

This life of the spirit is conditioned greatly upon the educational process of growth "in grace and knowledge." It is therefore a rightful concern of all leaders of adults. Paul, in calling for a complete dedication of life, suggested that this calls for a constant renewing and transformation. "And be not conformed to this world: but be ye transformed by the renewing of your minds" (Romans 12:2).

Leaders of adults can profitably give attention to the following:

1. *Make an honest appraisal of all the educational activities of the adults.*

Our Objectives. Do we have definite objectives in our adult classes? What are we trying to accomplish? Is our objective the achieving of genuine Christian discipleship? Is it Christian character and living? Is it the strengthening of the life of the spirit?

Our Educational Program. Is our present program adequate to realize our general objectives? Do our study materials contribute definitely to this purpose? Are the teachers adequately trained? Is the teaching vital and constructive? Are they deeply concerned about the individual lives of the pupils?

2. *Discover the resources for a richer work.*

Our leaders need to be aware of all the spiritual resources available for their work. Some of these resources are to be found in the home, in the school, and in the Meeting. But these resources must be discovered and used.

(1) *Knowledge that enriches.* There can be much learning of facts, formal knowledge, which does not greatly aid in strengthening the life of the spirit. "The letter killeth, but the Spirit giveth life." On the other hand, there can be knowledge and learning which enrich life. Teaching can be wooden and deadening, or it can be vital, vibrant and inspiring. Teachers should be encouraged to

make a study of how Jesus used facts, events, situations, and even the Scriptures, in the art of teaching and enriching the lives of his disciples.

(2) *Fellowship that broadens.* The plants of the spiritual life thrive best in the rich soil of human friendship and fellowship. Much thought should be given to this resource. The church united—"all together in one place"—was the church that was filled with the Spirit. Make the adult class, as well as the entire church, a real "Society of Friends."

(3) *Worship that transforms.* The worship part of some Sunday Schools is the weakest part. Much greater importance needs to be placed on worship. The worship programs can be strengthened. Set patterns can be replaced by varied methods.

3. *Strengthen the life of the Meeting of Ministry and Oversight.*

Just as streams do not rise higher than their springs, our Meetings do not rise higher than our leadership. Our basic leadership is found to be in our Meetings of Ministry and Oversight. These groups may well be encouraged to follow a series of studies based on the new *Handbook for Elders and Overseers*, a recent Quaker Hill publication.

4. *Make use of the best books available.* The new pamphlet issued by the Board, *Inspiration from the Printed Word*, will be a help. See description elsewhere in this issue.

BOOKS TO HELP ADULTS KNOW GOD

The Reality of the Spiritual World. Thomas A. Kelly.
Methods of Private Religious Living. Henry Nelson Wieman.

JAMES FURBAY, *Chairman*,
615 East 13th St., Des Moines, Iowa.

The Life of the Spirit in Our Homes Today

Most of the good qualities of our time are credited to the home, and all of the ills of our day are traced to failures in the home. "The younger generation does not so much need critics as it does good examples," a juvenile judge has said. "We can always tell what kind of home our pupils come from," is a common statement of public school teachers. Certainly everyone recognizes that the home is a strategic agency for the creation of a good world, and an important link in the golden chain of the Kingdom of God.

During the coming year there will be many opportunities to influence the homes in each of our Friends Meetings. The following suggestions are made, some or all of which may be used in most of our Friends Meetings.

First, there should be a committee or individual in each local Meeting to encourage and guide the cultivation of Christian family life. Unless some vitally interested person is definitely responsible for this emphasis, it will probably be neglected.

Second, each Meeting should work up its own goals for Christian families, such as:

1. We will attend Bible school and Meetings for worship together, as a family.

2. We will have some form of family worship regularly.

3. We will have a family night, weekly or monthly. (See *Quaker Meditations*, Number 3, page 57.)

Each Meeting can add to and improve these goals.

Third, every home in which there are children will profit from reading the CHRISTIAN HOME LIFE magazine. This is a monthly periodical published by the Methodist Publishing House, 810 Broadway, Nashville 2, Tennessee, (\$1.25 per year). Someone might take it upon himself to

send for samples and encourage subscriptions to this magazine.

Fourth. Every home is doubly blessed if it has growing parents, and growing parents are usually reading parents. A parent can hardly claim to be growing unless he reads at least one good book a year on parenthood. One of the best published in recent years is *Bringing Up Ourselves* by Helen G. Hogue (Scribners, (\$1.50)). This book is in the Friends Lending Library.

Fifth, a splendid contribution can be made toward cultivating Christian homes by arranging a yearly display of material on the subject. Such a display should include children's stories, books that appeal to young people, books on parenthood, and books leading to deeper and more enriched religious convictions and understanding of human personality. These books may be purchased from the Friends Book and Supply House at Richmond, Indiana, or borrowed from the Friends Lending Library at the same address. The leaflet "A Quaker Bookshelf for Every Quaker Home" ought to be made available in every Friends' community, and homes encouraged to build their own family library.

Sixth, through the religious atmosphere of the home, and especially through individual and family worship, cultivate the "life of the spirit." *Quaker Meditations* Numbers 2 and 3 are being used in many Friends' homes. In addition to the Bible, there are many other sources of help. One of the finest projects that a family can undertake is to read and memorize together choice portions of the Bible.

Seventh. A strategic opportunity to strengthen Christian family life comes when homes are being set up through the marriage of young people. When interest is manifested by the Meeting in this momentous experience, it is sure to pay dividends in Christian values. Some of our Meetings are establishing the custom of giving a book or books as a wedding gift. Such books might be those dealing with Christian ideals for the family, or books on the devotional life, or books treating the history and teachings of Quakerism.

These are only a few of the possibilities in cultivating Christian home life. Such occasions as mother-daughter banquets, father-son suppers, and family suppers in your meetinghouse provide additional opportunities.

The future of Quakerism and of Christianity depends more upon Quaker families and Christian homes than upon any other one institution.

BOOKS TO HELP THE HOME

Quaker Meditations, I, II, and III.

Growing Together in the Family. L. Foster Wood.

CECIL E. HAWORTH, *Chairman*,
213 Edgedale Drive,
High Point, North Carolina.

Spiritual Strength Through Leadership Education

Analyze parts of the Dedication Service given elsewhere under Leadership Education Week and use it as the basis for twelve workers' conferences for the year. Other suggestions for the year follow.

Encourage consecrated leadership. This is the greatest need of our church schools. Why? Because the school usually does not advance beyond its leadership. If the leaders are indifferent, we cannot expect much of the church school. The term "consecrated" is an active term. It implies deep devotion and a sense of responsibility. It involves compassion and helpfulness. How can we have

leaders whose influence and leadership are all that this term involves? What can we do to help to meet this need?

Is Christian leadership considered a sacred task? How important is my task? Is it sufficiently challenging to require my best efforts? Do I think of the persons whom I serve as possessed of divine personalities? Do I realize that my efforts with and for people are having a tremendous effect upon them in one way or another?

Are individuals set apart? Workers should feel that they are called for this particular task. How can members of the workers' conference decide who shall be appointed to these sacred tasks? Are there persons who will fit better in one place than another? How can we tell where they will serve best? How are they "set apart?"

Cooperate that the work may advance. Make an earnest effort to go forward in all phases—increase in numbers, in interest, in effectiveness. How can we tell when these advances are taking place? Can we apply Jesus' standard, "by their fruits ye shall know them?" How well do we work together to bring about one common purpose? Is our fellowship one that makes for mutual benefits?

Strive to make growing persons. See the Self Rating Scale for Church Workers; order from the International Council of Religious Education, 203 North Wabash Avenue, Chicago, 1, Illinois.

Produce enriched lives. Let us keep our lives in an attitude of sympathetic understanding, with keen interest and a prayerful spirit, that we may be examples of that which we desire for others with whom we work.

Make far-sighted plans. Let us look ahead, using clear judgment so that we may see the work as it should function for the entire year. What do we want to accomplish? How much further should our church school be in point of ability, influence, etc., at the end of the year?

Provide wise counsel. Do we come to our workers' conferences with something of value to exchange with others because we have made our work a matter of prayer and study? Do we have something of worth to recommend?

Develop a deep appreciation for God. Let us recognize that human ability is not sufficient. Let us improve the prayer life of leaders by giving attention to the content as well as the spirit of our prayers. Is prayer a dominant desire with us? Is it a two-way affair, including both God and us? Do we seek in prayer to know God's will for the individual as well as for the group? Might we not have a service of directed prayer for different phases of the work of our church school and also for different groups of persons?

Stress loyal Christian Service. What does it mean to be faithful and trusted? Recognition might be given to the loyal ones. Plan a small card of recognition for loyal service to give to leaders as desired, perhaps once a quarter; then, once a year have special recognition for all. Would service pins be a good or bad thing?

Encourage workers to be gleaners in the harvest field. The term "gleaners" really means to gather up that which the reapers have left, to collect little by little. This is the way the Kingdom of God grows. Let us cherish the small accomplishments, for they may grow into larger ones.

Encourage, also, the use of daily Bible readings with Friendly comments, which are provided by this department at little cost.

BOOKS FOR THE TEACHER'S OWN SPIRITUAL TRAINING

How to Pray. E. Stanley Jones.

Training for the Life of the Spirit, I and II. Gerald Heard.

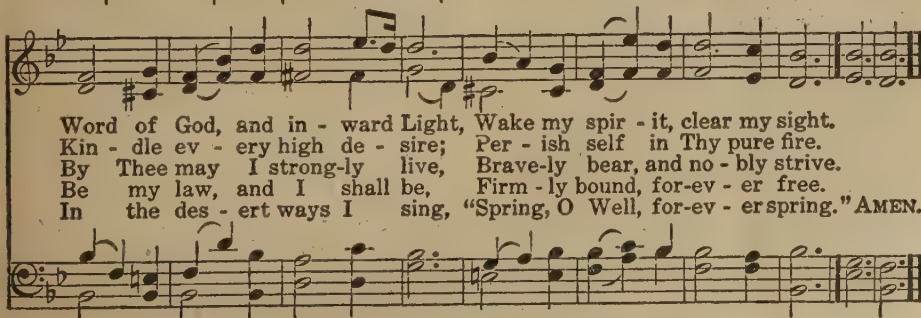
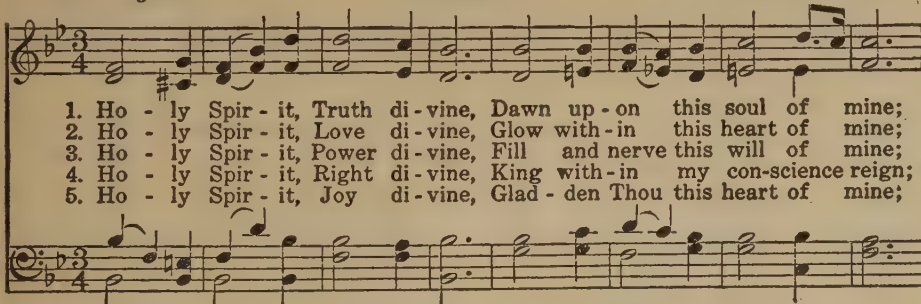
M. MARIE CASSELL, *Chairman*,
821 East Main, Portland, Indiana.

Holy Spirit, Truth Divine

Samuel Longfellow

MERCY

Louis M. Gottschalk



THEME SONG

We have chosen as our theme song for this year, "Holy Spirit, Truth Divine," which was written in 1864 by Samuel Longfellow. While this hymn is not new, we feel that it is very appropriate for general use in connection with the theme, "Strengthening the Life of the Spirit." No doubt it will be found in many hymn books throughout the Five Years Meeting, but it is printed here with the music so that Friends everywhere may have it easily available for use. May we sing this hymn as our heartfelt prayer and may the answer come in our own lives in the form of clearer vision and strengthened spirits.

O sing unto the Lord a new song:
 Sing unto the Lord, all the earth.
 Sing unto the Lord, bless his name;
 Show forth his salvation from day to day.

Psalm 96:1-2.

FOR FRIENDLY ACTION

A WORKERS' PAGE OF SUGGESTIONS

Have a Workers' Conference this Fall for Work and Worship

A Fall Workers' Conference in Every Friends Meeting

As one of the chief means of implementing our aim for this year—"strengthening the life of the spirit"—the Five Years Meeting Board on Christian Education recommends that every Meeting have a fall workers' conference which will be not only a time for planning but a time for worship,—to strengthen the spiritual lives of the workers. If we are to strengthen the spiritual lives of children and young people, we as leaders must begin with ourselves. If every Meeting would open the year's Christian education work with a period of prayer together and recommitment to God, would this not make a big difference in our year's work?

Do we give enough time to worship at our business sessions? We allow a few minutes at the beginning and end of a meeting, and spend the rest of the time in talking. If we spent more time in waiting on God and less time in talk, the words we do use would count more, for they would carry more meaning and dynamic. We suggest that each special fall conference allow from a third to a half of the time for worship. Whether it be an evening conference, or an afternoon and evening, or a week-end, have ample time for worship.

Have the workers understand before they come that the meeting is for worship, as well as for planning. If you have a week-end you may want to speak of it as a "workers' retreat." The word "retreat" has come to indicate quiet communion with God. Before you begin your worship period have the members of the group understand that it is going to be of some length, so that they can relax completely and make the most of the time, not expecting in their minds that the worship will stop at any minute.

SUGGESTIONS FOR THE WORSHIP PERIOD

Introduction. Open the meeting with some such remarks as the following:

We are gathered together this evening to seek light and courage and power from God the Source. We are here to open our lives to Him, for alone we are totally inadequate. Let us remember that God is ever at our hand wanting to give us that which we need. We must acknowledge that we are inadequate. We do not know exactly what we need. We must try to desire only one thing,

and that is to be used of God, to be His servants, to do His will. We shall have ample time this evening to settle down, to relax completely, to wait upon God, to feel His power come into our lives. Our worship will last at least

— I have asked—to play some music on the piano that will help calm our spirits and lead us into the attitude of waiting for God.

Music. The type of music used here should be chosen with great care and played with sincerity and reverence, the pianist remembering that it lies in his power to lead souls to God. The music should be soft and slow but rich and deep. Avoid the light, cheery, or sentimental type of tune. The pianist may play several tunes, pausing between them if he desires. We suggest such hymn tunes as: "When I Survey the Wondrous Cross"; "Holy Spirit, Truth Divine"; "Still, Still with Thee"; "Abide with Me"; "Softly Now the Light of Day"; "Sun of My Soul"; "Jesus, the Very Thought of Thee"; "Immortal Love, Forever Full"; "Blest Be the Tie that Binds"; "Dear Lord and Father of Mankind"; "Temper My Spirit, O Lord"; "Steal Away." These all may be found in *Hymns for Creative Living*, an excellent hymn book which may be obtained for 25 cents, paper cover, 50 cents, cloth.

Call to Worship (by leader): The Lord is in His holy temple; let all the earth keep silence before Him.

Silence. For a long time.

Solo. "Temper My Spirit, O Lord"—number 97 in *Hymns for Creative Living*.

Hymn-Prayer (sung by all). "Holy Spirit, Truth Divine"—number 69 in *Hymns for Creative Living*.

Silence. Brief.

Scripture Reading. Isaiah's Vision of God and Commitment to His Service—Isaiah 6:1-8. This may be read by one individual or done as a choral reading, something in the manner indicated below.

Chorus: In the year that king Uzziah died

Isaiah (A full, deep, resonant voice): I saw the Lord sitting upon a throne, high and lifted up;

Chorus: And his train filled the temple.

Above him stood the seraphim:
Each one had six wings; with twain
he covered his face,
and with twain he covered his
feet,
and with twain he did fly.
And one cried unto another, and
said,

Voice 1 (Medium):

Holy, holy, holy, is the Lord of hosts:
the whole earth is full of his
glory.

Chorus: And the foundations of the
thresholds were moved at the
voice of him
and the house was filled with
smoke.

Isaiah: Then said I, Woe is me! for
I am undone;
because I am a man of unclean
lips,
and I dwell in the midst of a
people with unclean lips:

For mine eyes have seen the King,
the Lord of hosts.

Chorus: Then flew one of the sera-
phim unto me, having a live coal
in his hand,
which he had taken with the
tongs from off the altar:

And he touched my mouth with it,
and said,

Voice 1: Lo, this hath touched thy
lips;
and thine iniquity is taken away,
and thy sin purged.

Isaiah: And I heard the voice of the
Lord, saying,

Voice 1: Whom shall I send, and who
will go for us?

Isaiah: Then I said, (with intense de-
votion)

HERE AM I; SEND ME.

Brief Silence.

Hymn. "Lord Speak to Me That I
May Speak"—number 127 in *Hymns for
Creative Living*.

Expressions from the Group. The
leader may introduce this period in some
such manner as this:

As we have sat in the silence and
joined in the beautiful words of these
hymns, have we had a sense of the
presence of God? What thoughts have
come to us? Let each one feel free to
share his thoughts in this fellowship
together.

Prayer of Commitment. The leader
or someone else may give such a prayer.
It might include words of commitment
to the doing of God's will and to co-
operating with him in nurturing the
spiritual life in others.

Closing Hymn. This may well express
joyous acknowledgement of God's pres-
ence and guidance. We suggest one of
these: "Joyful, Joyful We Adore Thee";
"Now Thank We All Our God";

"There's a Wideness in God's Mercy";
"Blest Be the Tie that Binds."

Benediction. Now the God of peace, . . . even our Lord Jesus, make you perfect in every good thing to do his will, working in us that which is well-pleasing in his sight, through Jesus Christ; to whom be the glory forever and ever. Amen.

SUGGESTIONS FOR THE PLANNING PERIOD

From the worship service move into a prayerful consideration of your Christian education program for the coming year. What you do during your planning period will depend to a large extent on your own local situation. Your Christian Education or Bible School Committee should have done a lot of careful preparation. See the article in the September *Penn Teacher's Monthly* entitled, "How to Take Hold of Your Fall Program." The committee should have generated enthusiasm and formulated some aims, hopes and plans for the year. These, however, should not be imposed upon the workers. Those who are not members of the Christian Education Committee should be given every opportunity to share their inspirations. These, blended with the Christian Education Committee's thinking, will make a solid oasis for going ahead.

We hope your workers will want to consider how the special aim for the year can be carried out in your Sunday School, your young people's group, in every phase of the work which you consider belonging to your Christian education program. Plans for observing Christian Education Month will need to be considered.

This conference ought to end with some plans under way and persons appointed to perfect and carry out those plans. More than this, the conference should leave your workers with a renewed courage and faith in what you can do together to produce persons who are giving their lives in "holy obedience" to God.

LILLIAN WHITE SHEPARD.

FOUR STEPS TOWARD SPIRITUAL STRENGTH

1. An Early Autumn Workers' Conference for Worship and Planning.
2. Christian Education Workers' Self-Analysis.
3. Spiritual Fellowship in Service. vice.
4. Worship in the Sunday School.

THE BOARD ON CHRISTIAN EDUCATION

The Five Years Meeting Board on Christian Education represents the united interests of eleven Yearly Meetings. Each Yearly Meeting has two appointed representatives on the Board. In addition there are seven members-at-large.

This Board meets annually to consult on the work of Christian education in the Yearly Meetings and to plan cooperative services. The Board is responsible for editing *Friends' Sunday school* supplies, providing leadership in program planning, leading in Christian education principles and methods, directing young *Friends'* activities, holding conferences for Christian education workers, and inspiring the work generally.

AT YOUR SERVICE

The Board is at the service of every local *Friends* Meeting and each Christian worker in any of the areas described above. Direct correspondence to the Board on Christian Education, 101 South Eighth Street, Richmond, Indiana. Members of the staff are willing to do field work whenever possible and will try to be available for leadership in conferences on Christian education when wanted. Your Yearly Meeting Committee on Christian Education is in close touch with our Board activities. They, too, will be eager to help your Meeting work out any concerns that you have in Christian education.

INEXPENSIVE OR FREE MATERIALS ON THE SPIRITUAL EMPHASIS IN CHRISTIAN EDUCATION

The Board on Christian Education of the Five Years Meeting is making available free or inexpensive materials on the subject of "Strengthening the Life of the Spirit." These may be obtained from the Board at 101 South Eighth Street, Richmond, Indiana.



"Reading maketh a full man."

READY FOR DISTRIBUTION

Inspiration from the Printed Word. A leaflet prepared by the Adult Department which can be used to promote devotional reading and spiritual growth. Includes a good bibliography. Price, two cents each; twenty cents per dozen; fifty for forty-five cents; one hundred for seventy-five cents.

It Matters Greatly. An inspirational folder containing a challenge to Christian discipleship and a plan for enrolling young people into a Fellowship of Silence. One cent each, or two dozen for twenty cents.

TO BE PREPARED

Leaflets are to be prepared for distribution by September 25 on the following subjects:

Children's Worship in the Sunday School.

Can We Guide the Experience of Worship?

For Spiritual Strength.

Spiritual Strength Through Shared Work.

A NEW POSTER

A poster featuring the theme, "Strengthening the Life of the Spirit," is being prepared for distribution to all Meetings. Please note, also, materials in the *Penn Teacher's Monthly* for August and September.

BOOKS TO LEAD US TO GOD

by some of those who have known Him

The Gospel of John.

The Confessions of Saint Augustine.

A Day-Book of Counsel and Comfort from the Epistles of George Fox. Violet Hodgkin, Compiler. Macmillan. 1937.

The Practice of the Presence of God. Brother Lawrence.

The Inward Journey of Isaac Penington. Robert J. Leach. Pendle Hill. 1943.

John Woolman's Journal. Houghton-Mifflin. 1871.

Views of Christian Doctrine. Robert Barclay. Philadelphia. 1888.

A Testament of Devotion. Thomas Kelly. Harper. 1941.

Ways of Praying. Muriel Lester. Abingdon.

Radiant Life. Rufus Jones. Macmillan. 1944.

Prayer and Worship. Douglas Steere. Association Press. 1942.

The Creed of Christ. Gerald Heard. Harper. 1940.

Letters by a Modern Mystic. Frank Laubach. Student Volunteer Movement. 1937.

Abundant Living. E. Stanley Jones. Abingdon. 1942.

TOWARD FELLOWSHIP IN MEDITATION

Conducted by Herman Newman

LABOR'S LOVELY FACE

...And establish thou the work of our hands upon us; Yea, the work of our hands establish thou it.

—Psalms 90:17 b.

* * * *

Honest labour bears a lovely face.

THOMAS DEKKER.

* * * *

Plough deep while sluggards sleep.

BENJAMIN FRANKLIN.

* * * *

If all the year were playing holidays,
To sport would be as tedious as to work.

WILLIAM SHAKESPEARE.

* * * *

Labour in this country is independent
and proud. It has not to ask the patron-
age of capital, but capital solicits the
aid of labour.

DANIEL WEBSTER,

April, 1824.

* * * *

The curfew tolls the knell of parting
day,

The lowing herd winds slowly o'er the
lea,

The ploughman homeward plods his
weary way,

And leaves the world to darkness and
to me.

THOMAS GRAY.

* * * *

And all work is empty save when
there is love;

And when you work with love you
bind yourself to yourself, and to one
another, and to God.

KAHLIL GIBRAN.

* * * *

From toil he wins his spirits light,
From busy day the peaceful night;
Rich, from the very want of wealth,
In heaven's best treasures, peace and
health.

THOMAS GRAY.

* * * *

Thus with the year

Seasons return; but not to me returns
Day, or the sweet approach of even or
morn,

Or sight of vernal bloom or summer's
rose,

Or flocks, or herds, or human face
divine.

JOHN MILTON.

* * * *

Ill fares the land, to hastening ills a
prey,

Where wealth accumulates, and men
decay.

Princes and lords may flourish or may
fade,—

A breath can make them, as a breath
has made;

But a bold peasantry, their country's
pride
When once destroy'd, can never be sup-
plied.

OLIVER GOLDSMITH.

* * * *

And what is it to work with love?

It is to weave the cloth with threads
drawn from your heart, even as if your
beloved were to wear that cloth.

It is to build a house with affection,
even as if your beloved were to dwell in
that house.

It is to sow seeds with tenderness and
reap the harvest with joy, even as if
your beloved were to eat the fruit.

It is to charge all things you fashion
with a breath of your own spirit.

KAHLIL GIBRAN.

* * * *

*Grant us the will to fashion as we feel,
Grant us the strength to labour as we
know,*

*Grant us the purpose, ribbed and edged
with steel,*

To strike the blow.

*Knowledge we ask not—knowledge Thou
hast lent;*

*But, Lord, the will—there lies our bitter
need,*

*Give us to build above the deep intent
The deed; the deed.*

J. DRINKWATER.

Forum

PROTESTS WAR ATTITUDES

Editor, THE AMERICAN FRIEND:

Why have the tortures of modern
warfare been condoned and supported
by church members who, after all, com-
prise organized Christianity? How can
a Christian rejoice in the number of
casualties inflicted upon the aged,
children, and women? Would such
crimes be tolerated or justified by
Christians if they were committed on
an individual basis?

Why do not the churches object to the
continued propaganda for bitter hatred
of enemies, even after an armistice has
been declared? Are there any true
representatives of Christ and his teach-
ing remaining, even among God's de-
clared leaders?

Why have American people been
systematically educated to feel no guilt
for the causes of this war? Recently
I heard one unique preacher make the
statement on the radio that America
must still suffer because she is not re-
pentant. How few preachers have dared
to even breathe such a statement! Peo-
ple cannot repent when smugness and
self love is even encouraged by leaders.
Their constituency is not even aware
of their sins.

Our enemies were so controlled by
their leaders and so blinded to evil that
ultimately their desire for personal
safety and fear of punishment made
them turn a deaf ear to conscience.
Is that experience being repeated in a
measure in America? Are we not in
great danger of copying outright the
entire system of our enemies? Can a
Christian nation afford to copy the
practices of savagery? Fear has made
us blind or numb or inarticulate in a
time when the world might welcome the
true practice of Christian principles.
Has not Christ said, "He who would
save his life shall lose it, and he who
loseth his life for my sake shall find it"?

Again the world looks for the truth,
for a voice calling in the wilderness, for
leadership and practice of the only faith
which lifts its followers above practices
of savagery, for moral courage in its
leaders and Christian living.

Once more the Quakers can point the
way to the love and gentleness of the
Master. Once more they have the op-
portunity of proving that love is
stronger than force. Once more the
world is waiting for their leadership!

AGNES HAUER.

Union Central Life Building,
Cincinnati, Ohio.

ADULT WEEK

(Continued from page 329)

ers strengthen our own spiritual lives?"
Definite plans and suggestions could be
worked out by the group.

2. A revitalized adult teaching might
be the second objective of such a meet-
ing. To face squarely the question of
the effectiveness of our teaching would
be wholesome. What are the weak
points in the present program? Are
instruction, fellowship, worship, and
service being adequately used as means
for achieving our objectives?

3. Set an objective of every adult
member doing daily reading for spiri-
tual growth. Secure a sufficient quantity
of the pamphlet, *Inspiration from the
Printed Word*, so that every member,
or at least every home, can have a copy.

4. Plan for Young Adults and De-
mobilization. A committee should be
appointed to make a study of this vital
subject and to present definite plans to
the adult council. A real effort should
be made to understand the problems of
the returning service men and women,
and to plan a welcome for them and a
place of service for them in the church
and community. Some schools will need
to organize a Young Adult Department,
including the older age young people
and young married couples. (See
bulletins issued by the Federal Council
of Churches.)

JAMES R. FURBAY,
Chairman.

QUAKERDOM • AT • LARGE

Russell Burkett is leaving West Milton, Indiana, Friends Meeting to assume the pastorate at Fresno, California.

* * * *

John Randolph who has served the New Garden, Indiana, Yearly Meeting pastorate, will go to Knightstown as pastor near September 1.

* * * *

Frank Chant will move to Lynn, Indiana, to serve as pastor of the Friends Meeting. He has been serving Xenia, Ohio, Friends.

* * * *

James A. Coney has served the Yearly Meeting of Friends for New England as General Superintendent for several years. He continues with the reconstituted New England Yearly Meeting as Field Secretary.

* * * *

The Friends Boarding School at Barnesville, Ohio, known officially as Olney, is preparing for a program of improvement. It is being fostered by the Olney Alumni Association and known as "Olney Improvement Fund."

* * * *

Anna Spann, Friends minister of Iowa Yearly Meeting, received her Ph.D. from the University of Iowa, School of Religion. She is probably the first woman in the Friends' ministry to receive this honor. She is now doing some worth while work in re-editing out-of-print Friends' publications.

* * * *

A farewell letter from Bertram and Irene Pickard has been received by many American Friends. They are leaving to make their home in England, land of their nativity. The hearts of American Friends go with them. They have been excellent representatives of the World Society of Friends among us. Now they shall serve an important mission of interpretation in England. Their address will be Quietways, Gerrands Cross, Buckinghamshire, England.

* * * *

Among the Friends at the United Nations Conference was Herberto Sein, an official interpreter for the Conference. Technically speaking, Herberto is a Mexican Quaker. He speaks at least four languages, but, in terms of the spirit, he is an Esperantist. The following appeared in the *Saturday Review of Literature* regarding him: "Herberto Sein has spoken before the spectacular plenary sessions of the Conference more often than any other individual. He translates Spanish and Portuguese into English and French.

He has appeared on the rostrum nearly thirty times. When a Latin-American delegate completes his address, he steps down from the platform. Sein then takes over. Often he works up from a calm introduction to a ringing, oratorical climax. Most amusing feature is that, while the delegate himself may have received a smattering of applause from the floor, the interpreter frequently draws a thundering ovation from the English-speaking galleries.

"I only take down key words," Sein told a *San Francisco Chronicle* reporter. "These are the words which indicate the trend of thought. I just listen carefully to what the speaker is saying, and then fill in."

NEWS OF OUR MEETINGS

Vermilion Quarterly Meeting was held at Vermilion Grove, Illinois, on July 14. Lewis Thomas, Christian Education Chairman, presided at the devotional period for the meeting of Ministry and Oversight. During the business session, delegates were appointed for Yearly Meeting. At the 10:30 service, Helen Hester presided during the song and prayer service. Melvin Smith was guest speaker. After the dinner hour, Alice Rees, Clerk, and Mary Canaday, Reading Clerk, presided at the business hour when very complete and satisfactory reports for the year were given. On Sunday evening, the Christian Education Conference was held at Georgetown, Illinois. Helen Woodward, Missionary Chairman, introduced Edward Linton and son, Mark. Moving pictures of this mission field, and of the new church building, were given and Edward Linton conveyed the importance of Friends' work there to a capacity audience.

* * * *

Farmington Quarterly Meeting was held at Gasport, New York, July 28, beginning with the eleven o'clock meeting for worship. Frank Hijakata, Japanese-American student of the ministry, was present, leading our thinking in the responsibility of Christian love. Preceding the afternoon business sessions, Frank Hijakata spoke on "Morale in Internment Camps," showing the acute problems of internment life and relocation. He led a period of discussion and showed numerous examples of the contribution Nisei are making in American life. The evening meeting opened with a program of special vocal and instrumental music. The four pastors of the

Quarterly Meeting presented a panel discussion on "The Work of the Church in a World of Conflict," viewing the missionary opportunities and problems of various countries of the world. Ruth Craig, Clerk of the New York Yearly Meeting, was present for the sessions and participated in the meeting for worship on Sunday evening.

* * * *

Minneapolis Monthly Meeting has been without a pastor since the death of Dr. Edgar H. Stranahan. Duane McCracken, Chairman of the Special Pastoral Committee, has been largely responsible for securing the Sunday morning speakers, among whom Dr. George Conger, head of the Department of Philosophy of the University of Minnesota, and a Presbyterian minister, has supplied many times. Walter H. Wilson, pastor at Earlham, Iowa, for the past four years, has now accepted a call to the pastorate of Minneapolis Monthly Meeting, to begin his duties on September 1. He has been in the Friends ministry for thirty-six years, having held pastorates in Nebraska, Colorado, Oregon, South Dakota, and Iowa, and was General Superintendent of Nebraska Yearly Meeting. Minneapolis looks forward to greater usefulness in the years to come under the leadership of Walter Wilson. The Meeting is pleased that Irene and Esther Stranahan plan to remain in Minneapolis, having purchased a home at 4011 Blaisdell Avenue.

* * * *

Winneshiek Quarterly Meeting was held in Hesper, Iowa, on July 27-29. A storm put the lights out during the supper hour of the first evening. The evening service was held, however, lamps being provided for the pianist and for Paul Barnett, Yearly Meeting Superintendent. We were glad for the presence of John Baxter and family and three young ladies from Sawyer, Wisconsin; and Sylvia Pipkin from Valton, Wisconsin, with her helper, Virginia Andrews. Paul Barnett brought three young ladies with him who had charge of the Saturday morning service, as they were there in the interest of peace. The business meeting was held on Saturday afternoon and on Saturday evening the message was given by Sylvia Pipkin. Paul Barnett spoke inspiringly at the Sunday morning service, and in the afternoon the girls who came with him again conducted a service on peace. On Sunday evening John Baxter and the young people had

charge. The serving of meals in the basement provided a time of fellowship and social enjoyment.

* * *

Puget Sound Quarterly Meeting, which has met regularly for the past forty-eight years, alternating between Everett and Seattle, convened August 4 and 5 in the latter city. This was the first time it has been held at the Friends Center. It was rather comforting to note that the seeming crowded condition of the room added to the depth in sincerity and unity of the Meeting. At the Friday evening session, an article from a current issue of a Friends' journal was discussed. On Saturday morning, Arthur Roberts read from Isaiah a passage including the words, "the work of righteousness shall be peace," others contributing helpfully. Following annual reports from different departments, the Meeting engaged in lively comments as to the duty of selecting delegates to send to Indiana Yearly Meeting and also to the approaching Five Years Meeting sessions. Although the distance is great, it is hoped that means will be provided whereby representatives may be sent to both. Six members gave evidence of a satisfactory visit in June to Oregon Yearly Meeting as fraternal delegates. The presence of a visiting Friend, Lelia Marsteller from Durham Meeting in Maine, was appreciated. Also Robert Blood of Weare Meeting in New Hampshire, and Margaret Blood of New Haven Meeting in Connecticut, who have come as Secretaries of Friends Center, were present.

CHRISTIAN EDUCATION

(Continued from page 326)

devoted to problems facing young Friends, with a special appeal to them to respond to the great need for trained leadership in local and Yearly Meeting situations. Reports from Committee members indicate that the Conference stimulated interest in Christian Education Month, was observed by most Meetings, and produced results which were helpful throughout the year. A similar conference is being planned for this fall."

The absence of reports from other Yearly Meetings does not indicate inactivity, for we know from having been in the various Yearly Meetings that their Committees are at work. It is our earnest conviction and prayer that the plans and efforts of Yearly Meeting Committees and local Meeting Committees to carry on effective Christian nurture will be empowered by the Spirit of God as we seek to cooperate with Him in dedicating our minds, our spirits and our abilities to this all important task.

CHARLES F. THOMAS.

ATTENTION! ATTENDERS OF FIVE YEARS MEETING SESSIONS

The Committee on Hospitality and Registration for the Five Years Meeting sessions, October 17-23, is asking Friends to register in advance. Send in your registration now if you have a prospect of attending. Cancel it later if you are prevented. Make your reservation for hospitality through the Committee. If you make arrangements otherwise, please notify the Committee and save confusion in arrangements.

The Committee has three types of accommodations: hotels, tourist homes, and private homes. Hotels will reserve a few rooms upon receipt of cash deposit made by October 3. Prices range from two dollars and twenty-five cents, upward, with bath. Tourist homes will charge one dollar per night. Private homes will charge one dollar per person or one dollar and fifty cents for two.

Send reservations to Carrie Hays Davis, 307 College Avenue, Richmond, Indiana, or telephone 4660.

It is planned that Young Friends *only* will be housed at Quaker Hill, with certain leaders who have been invited to live with them. It will be a week of important fellowship for them. They should make reservations soon by writing Quaker Hill, Richmond, Indiana. It will be inexpensive, yet comfortable.

The Committee on Meals reports plans as follows: Two meals will be served each day of the Five Years Meeting sessions, at noon and in the evening. If present conditions continue, it will be necessary for each person to bring fifteen red points, twenty blue points, and a cup of sugar. If any one would like to supply surplus food, fruit or vegetables, the Committee must know by September 30 the amount and kind. Friends bringing food may expect to be reimbursed in accordance with existing market prices. Please notify Thelma Crum, 230 N. W. J Street, Richmond, Indiana, or telephone 3138.

FOR DELEGATES AND COMMISSIONS

Five Years Meeting Sessions

The reports of the six Commissions to the Five Years Meeting sessions, October 17-23, are now in print. Copies have been sent to all delegates to the Five Years Meeting and to all Commission members. If any have failed to receive them they should inform the Five Years Meeting offices soon. Inclosed to delegates was a statement of the "Pool of Expenses" as well.

Additional copies of the Commission reports may be had by all interested persons, at ten cents each or one dollar

per dozen. Order from the Five Years Meeting of Friends, 101 South Eighth Street, Richmond, Indiana.

Friends who study these statements individually or as groups will thereby be better prepared to render a greater contribution to the sessions.

The Commission groups will meet separately each morning of the sessions for one hour and fifteen minutes of worship and study. All Friends attending will be expected to choose one group and remain with it for the entire five days of their meetings. Friends can now read the reports and begin to make a choice. It is hoped that delegations will divide themselves among the six groups.

This is an opportunity for delegates and others to begin now their preparation for the Five Years Meeting.

E. T. E.

SUNDAY SCHOOL LESSON

(Continued from page 322)

in America by Philadelphia Quakers. It is not necessary to go over to Federal control to get the advantages of socialized medicine and many other cooperative enterprises. If free enterprise means the right to exploit the unfortunate and under privileged, then there should be no question about the stand of the church on free enterprise.

An equal opportunity for all, with the strong caring for the weak, is the only policy that will stand in the light of Christ and world brotherhood.

Questions:

How did Joseph become the savior of his people?

How did Joseph's dream of greatness come true?

Where is federal ownership an advantage? A disadvantage?

P. M. T.

Minneapolis Monthly Meeting is sending THE AMERICAN FRIEND to all of their men in CPS and in military service. They are another of several Meetings which are doing this. THE AMERICAN FRIEND receives expressions of appreciation for this from men in service.

BIRTHS

PITT—To Earl and Norma Lee Pitt a son, Dale Lee, on July 16, at San Diego, California. Earl Pitt is a member of Jonesboro, Indiana, Friends Meeting.

PARKIN—To Maurice and Beatrice Watland Parkin, a daughter, Sylvia Ellen, on August 3, at Oskaloosa, Iowa.

ENGAGEMENT

Parvin and Cornelia Bond of White's Institute, Wabash, Indiana, announce the engagement of their daughter, Patricia Rose, to Robert A. Maggiora, of Niles, California.

MARRIAGES

ELKINTON - ROBERTSON — Elizabeth Robertson, daughter of Mr. and Mrs. Orville Robertson of Bainbridge Island, Washington, to Richard Elkinton, son of Mr. and Mrs. A. W. Elkinton of Berkeley, California, on June 30, at the home of the bride, Howard Elkinton of Philadelphia read the certificate which was granted from the Meeting in Whittier.

GUYER-SHOUK—Sarah Jane Shouk to Arlie E. Guyer son of Mr. and Mrs. Arlie Guyer of Hutsonville, Illinois, on July 8, at West church in Porterville, Illinois, with Lee Guyer, minister.

HUBBS-MANNIS—Bettye Marie Hubbs to David Charles Mannis of Knoxville, Tennessee, on July 17, at the home, with Richard R. Newby, minister.

JONES - SMITH — Marjorie Beulah Smith, daughter of Fred E. and Mabel Smith of Milo, Iowa, to Claire E. Jones, son of Elmer and Stella Jones of Earlham, Iowa, on August 5, at the close of the service of the Motor Friends Meeting, with Paul Barnett, minister.

PETERS-HAYES — Lillian E. Hayes, formerly of Dunreith, Indiana, to J. Franklin Peters of Friendsville, Tennessee, on August 9, at the Academy, with Milo Hinckle of Plainfield, Indiana, minister, using the ceremony as given in the new Discipline. Franklin Peters is President of the Board of Trustees of Friendsville Academy, of which Lillian Hayes is registrar, both of whom will continue their work.

DEATHS

Cox — Martilia Cox at Long Beach, California, aged eighty-three years. She was for many years a minister in the Society of Friends, having served in Indiana, Western, and California Yearly Meetings. She was an active member of First Friends Church at Long Beach. Surviving are a sister, Mary Fox, and two nieces Marie Slick and Esther Davis. Her brother, Gurney Cox, preceded her in death two years ago. Donald Spitler was in charge of the services.

HOCKETT—Curtis Mahlon Hockett, on July 8, in his home at Compton, California. He was the son of William Edwin and Mary Emily Hockett, and was a birthright Friend. He was a native of Indiana, but spent most of his life in South Dakota. Surviving are his wife, Stella Hinshaw Hockett, two daughters Esther Puckett and Florence Nason of California, and one son C. Donald Hockett of Oak Ridge, Tennessee, and five grandchildren.

NELSON — Florence Nelson at Hesper, Iowa, on July 18, aged seventy-nine years. She was the daughter of Elijah and Louisa Johnson, a birthright Friend and had served as an Elder. She was united in marriage with Will Nelson. Besides the husband, she is survived by a son, Lester, two grandsons, and one great granddaughter. Thomas Brown, pastor of Hesper Meeting, was in charge.

(Correction from previous issue.)

STANLEY — Sarah Sharpless Stanley, at Whittier, California, on April 15, aged seventy years. She was the daughter of John H. and Eliza King Vestal, a native of Shawnee, Kansas. Surviving are the husband, Ervin E.

Stanley, and two sons, Homer V. and Ralph L. Sharpless. Willard O. Trueblood, H. Edwin McGrew, and O. Herschel Folger, were in charge of the services which were held in Whittier Friends Meeting, April 17. Interment was in Rose Hills Memorial Park.

WANTED

Married man for work on dairy and fruit farm. The position pays \$100 a month, and provides a small house keeping apartment as living quarters, in addition to the usual farm privileges. Address—Strawberry Hill Farm, Underhill Road, Poughkeepsie, N. Y.

WANTED

A member of the Society of Friends is in need of a working housekeeper for her Lake Champlain home in which a member of her family lives with her under the care of a nurse. Applicant should be under sixty years of age, of a friendly and sympathetic nature. Salary starts at \$80 a month and living. References exchanged. Address: Box J, Westport, Essex County, New York.

PERMANENT POSITIONS

Opportunities for post-war employment for stenographer and typist, machinist, horticulturist, physical educational directors, cooks, farmers, and houseparents for boys and girls, in White's Institute of Wabash, Indiana. It is imperative that some of these positions be filled immediately. Cash salaries with maintenance. Contact Parvin W. Bond, Superintendent, for further details.

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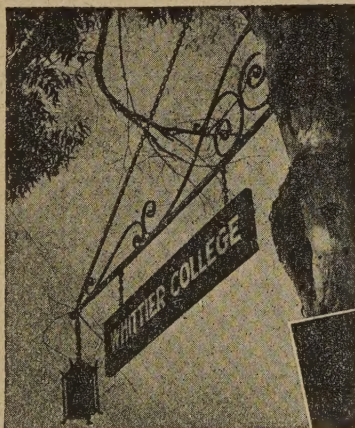
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For further information write to

JAMES F. WALKER, *Principal*, Westtown School, Westtown, Pennsylvania

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LOCAL MEETING DIRECTORY

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 7:45. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

BROOKLYN, NEW YORK

Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m. Robert M. Jones, Minister. Phone: MAin 2-8627.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. Monthly Meeting second Fifth Day of each month. George A. Selleck, Executive Secretary. Telephone TROwbridge 6883 or TROwbridge 3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 11th Street. Halsted streetcar—"11th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 11th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Anne Willis, 1566 Oak Ave., Evanston, Illinois.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for Worship 11:00 a.m.; Religious Forum 10:00 a.m.; Margaret M. Haines, Secretary. Phone: Plaza 9670. This is a United Meeting.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a.m. Burton S. W. Hill, 2803 Bellevue Ave., Cincinnati, Ohio.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St., Worship 11 a.m., Church School 9:45 a.m., Norman E. Young, Minister, 4146 Irving St. Tel. Gr. 4741.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River

car to Ohio, then two blocks north. Bible School, 10 a.m., Meeting for Worship, 11 a.m. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

Friends Meeting, unprogrammed, each First Day, in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Drexel 4901.

INDIANAPOLIS, INDIANA

First Friends Church, 13th at Alabama Street, Church School, 9:30 a.m.; Unified Service, 10:30 a.m. Herbert Huffman, Minister, Riley, 5224, office telephone.

LAWRENCE, MASSACHUSETTS

Lawrence Friends Meeting, Avon Street, corner of Wilmont Street—26 miles north of Boston on Route 28. Meeting for Worship, 10:30 a.m. and Bible School at 11:45 a.m. Everett W. Chapman, Minister, 16 Central Street, Methuen, Massachusetts. Tel. Lawrence 34734.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m. Evening Service, 7:30 p.m. Donald B. Spittler, Minister. Phone 623-305.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School 9:45 a.m.; Morning Worship 11:00 a.m.; Christian Endeavor 6:30 p.m. Eli S. Wheeler, minister.

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LYNN, MASSACHUSETTS

Lynn Monthly Meeting, Silsbee and Friend Streets, near bus terminals and railway station. Only fourteen miles east of Boston. Meeting for worship 10:30 a.m., Bible school 12:00 m. Mid-week meeting Wednesday, 7:45 p.m. Arthur Santmler minister, 14 Berkshire Street, Swampscott, Mass. Lynn 5-2528.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a.m. Meeting for Worship at 11 a.m. Irene D. Stranahan, 111 West 45th Street, Phone PL 2960.

NEW YORK, N. Y.

The United Meetings for Worship of the Twentieth Street and Fifteenth Street Meetings will be held at the Friends meetinghouse, 144 East 20th Street, New York 7, N. Y., from May through September, Sunday at 11:00 a.m. Visitors welcome.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00. Evening Service, 7:30. T. Eugene Coffin, Minister. Phone Roseville, 356-F-11.

SEATTLE, WASHINGTON

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a.m. Meeting for Worship, 11:00 a.m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W. Meeting for Worship, 11 a.m. Visitors welcome.

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

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